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nent and essential religious value. Thus he finds two ways of regarding Christianity—the cataclysmic and the evolutionary. If the latter view meant that we were to regard history as the mere result of necessitarian forces, he would accept the cataclysmic view with all its intellectual difficulties. But he rather finds that the evolutionary concept itself allows room for “essentially spiritual views of God and the world.” From this point of view he reviews the chief elements of Christian faith and the result of this attitude on the problems of loyalty to truth, to the creeds, and to the Church.

There is nothing new in this general thesis. It might rather be supposed that the evolutionary or historical method had become a commonplace of modern theological thinking. Yet this is by no means universally the case, and Dr. Gardner’s scholarly and yet popular treatment will be of value. Of course different persons will differ as to his specific results, and the author carefully avoids a dogmatic attitude. As to his general method, there ought to be no question.

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THE PHILOSOPHY OF PLOTINUS. WILLIAM R. INGE. 2 vols. Longmans, Green, & Co. 1918. Vol. I, pp. xvi, 270; Vol. II, pp. xii, 253. \$9.00.

The Church of England has produced many scholars and a few theologians, but rarely indeed has a great philosopher emerged from the ranks of her ministry. Nor has the atmosphere been particularly favorable to his development. Archdeacon Paley brought northern common-sense, fostered by a Cambridge mathematical training, to bear on the justification of the Christian position, and George III said of him, “Paley’s a clever man, but he’ll never be a bishop, never be a bishop”; and what the Head of the Church as by law established said, most of its members felt. For philosophy, which leads men to abstruse speculation, is not congenial to the spirit of an institution so fundamentally English as the Church of England. It is as alien to the balancing tendency of the Elizabethan age as to the political conceptions of the Stuart, the rationality of the Georgian, the romantic revivalism of the Victorian, or the socialism of the twentieth century. The Anglican church, whether static, as a conservator of its historic tradition, or dynamic, as an energy trying to leaven the English world, has never been truly contemplative.

At the present moment, when the Anglican clergy are as obsequious to King Demos as ever their predecessors had been to their spoliator,

Henry VIII, or their betrayer, James II, it is refreshing to think that in the Dean of St. Paul's the church is represented by one at any rate who is a learned philosopher and neither a sycophant nor a simpleton. He possesses the rare gift of being entirely out of sympathy with every modern delusion. He despises the mixture of socialism and Anglo-Catholicism, almost as much as he detests the genuine articles; he sees little virtue and much danger in Labor, and the triumphs of modern progress make no appeal to him. Soon after his appearance in London he delivered a series of brilliant addresses to a small company of women, and declared that white labor with all its arrogance was quite unnecessary to the world, and during the war the frigidity of his patriotism drew him to sympathize with the defection of the Marquis of Lansdowne. It is not surprising therefore that the present volumes are dedicated to the author's friend, Viscount Haldane of Cloan.

But however profoundly one may disagree with Dr. Inge's views, his expression of them is to be welcomed as coming from a distinguished ecclesiastic, who is neither anxious to flatter public opinion nor afraid of it. During the war the pulpit repelled sensible people alike by its bloodthirsty denunciations of the foe, its semi-disloyal sentimentalities, and its fatuous predictions that the triumph of democracy would bring a millennium upon earth of high wages, short hours, and prohibition of all enjoyment. Nought of this is to be found in the Gifford Lectures, delivered at St. Andrew's during the war, which are characterized by patient study, clear thinking, and not a little vigorous hitting.

The Gifford Lectures of 1917-18 are a sequel to the Bampton Lectures of 1899, which produced no small sensation at Oxford. The subject was Christian Mysticism, in the study of which the lecturer became impressed with the value of Plotinus, the philosopher of the third century of our era, as one of the greatest mystical thinkers. Though a non-Christian philosopher and an opponent of the Gnostic forms of popular Christianity, Plotinus had a profound influence upon the thought of the Church, and he still lives in the pages of St. Augustine, who read him in a Latin translation. He is, however, little known even to scholars, owing to his deficiencies as a writer, his style being crabbed, careless, and involved. He was in fact a teacher and a lecturer rather than a literary artist, and his reputation has suffered in consequence. Dr. Inge's task is to impress the world with a due sense of the importance of Plotinus as a deeply religious thinker. He was certainly an attractive character, to judge from the biography written by Porphyry, his admirer and disciple.

Plotinus is supposed to have been born about A.D. 205 at Lycopolis in Egypt; but he would never speak of his home or family, and lived, says his biographer, "as one who seemed ashamed of having a body." He steadily refused to allow his portrait to be taken; but an artist contrived to sketch him while he was lecturing. The facts of his life are few. He was evidently well educated; he studied under Ammonius Saccas for ten years. He followed the army of Gordian into Mesopotamia, and after its defeat he escaped with difficulty to Antioch. The last twenty-six years of his life he spent at Rome as a teacher. His classes were apparently small and his method far from systematic. The world owes a debt to his pupils, Amelius and Porphyry, for the preservation of the substance of his teaching in the *Enneads*. Plotinus enjoyed the patronage of the philosophic but incompetent emperor Gallienus and his wife Sabrina. He almost succeeded in persuading them to permit him to found a city for philosophers in Campania, to be called Platonopolis; but the scheme was never allowed to mature. Porphyry tells that his master was much trusted by his friends and was often made a guardian of their children, discharging his obligations with scrupulous care. He died in his sixty-seventh year. His life covers one of the most disastrous periods in the history of the Roman Empire; but Plotinus seems to have been little affected by the calamities of his age, nor did current events leave much trace on his philosophy, though the delusions of his time evidently troubled a mind devoted to the pursuit of truth. He appears to have possessed a calm serenity of temperament, and not to have yielded to the superstition of an age which was singularly inclined to theurgy, magic, and stimulated ecstasy. Nevertheless, Plotinus is a mystic to the core, his desire being to prepare for communion with God, and for the realization of His perfect beauty.

Interesting as Plotinus' system is, the really important fact in Dr. Inge's book is the standpoint of the author, to whom Plotinus appeals chiefly because of his message to the world of today. Neoplatonism was, in fact, the philosophy of a society on the eve of dissolution. After the age of the Antonines, according to Dr. Inge's view, the Roman Empire entered upon an age of steady decay. The government became stupidly bureaucratic, liberty and initiative were discouraged, the industrious middle class were being crushed out of existence, and the revenues wrung from the taxpayers were devoted to the luxury of the court, the maintenance of a military establishment, and the provision of bread and stores for a degraded proletariat. Already even Christianity was becoming more of a superstition than a vital religion, under the influence of the influx of the monastic ideal. To a

mind naturally pessimistic the parallel between the last days of Rome and our own is too obvious to be missed, especially by those whose knowledge of philosophy is perhaps more profound than their acquaintance with the broad facts of history. Dr. Inge recognizes the analogy between the days of Plotinus and our own and presses it home with great force of language and felicity of expression. Perhaps the most striking passage in the book is in the "Concluding Reflections" (vol. II, p. 227):

"Neoplatonism differs from popular Christianity in that it offers us a religion, the truth of which is not contingent on any particular events whether past or future. It floats free of nearly all the 'religious difficulties' which have troubled the mind of believers since the age of science began. It is dependent on no miracles, on no unique revelation through any historical person, on no narratives about the beginnings of the world, on no prophecies of its end. No scientific nor historical discovery can refute it, and it requires no apologetic except spiritual experience. There is a Christian philosophy of which the same might be said."

The last sentence reveals the author's mind. He is not a Neoplatonist masquerading as a Christian, he is essentially Christian in his outlook. In some passages the Puritan element in his character is strongly in evidence. He does not agree with the comfortable doctrine of a "religion of the healthy-minded," nor does he disregard the testimony of saintly mystics that contrition is a salutary remedy for the soul. His contrast between Plotinus and the Christian is illuminated by the following quotation from Eucken:

"Plotinus is further removed from Christianity than these statements express, but he is also more akin to it than the collision between the two allows to appear. In both we find an uncompromising inwardness and a drawing of all life towards God, and in both rather by renunciation of the world than by coöperation with it. But Plotinus finds this inwardness in an impersonal spirituality, Christianity in a development of the personal life. In the former, all salvation comes from power of thought, in the latter from sincerity of heart. . . . In Plotinus we find an abandonment of the first world, a fading of time in the light of eternity, a repose in view of the whole; in Christianity we find an entrance of the eternal into time, a world-historical movement, a power working against the irrationality of the actual."

In view of the danger of civilization being submerged, Dr. Inge calls on men who have the deposit of truth committed to them from Hebrew, Greek, and Roman to live simply and conserve it. "What the Church did in the Dark Ages the combined forces of Christianity and humanism must do now." He admits that Plotinus and his school were defeated by the Church, but Christianity carried so much away from them that Plotinus himself would have been "half satisfied."

As one closes these volumes, whether he agrees with Dr. Inge or not, Plotinus compels admiration as a solitary figure prepared for the worst, but refusing to bow to the idols of the market place or to surrender his intellectual freedom "*arbitrio popularis aurae*."

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THE PROBLEM OF SPACE IN JEWISH MEDIEVAL PHILOSOPHY. ISRAEL ISAAC EFROS, Ph.D. Columbia University Press, 1917. Pp. viii, 125. \$1.50.

SAADIA'S POLEMIC AGAINST HIWI AL-BALKHI. ISRAEL DAVIDSON. Published by the Jewish Theological Seminary of America. A Fragment edited from a Genizah MS., with a Facsimile. New York. 1915. Pp. 104. \$1.00.

SCROLLS. ESSAYS ON JEWISH HISTORY AND LITERATURE AND KINDRED SUBJECTS. GOTTHARD DEUTSCH. 2 vols. Bloch Publishing Co. New York. 1917.

This scholarly work by Dr. Israel Isaac Efros forms volume XI of the Columbia University Oriental Studies, edited by Professor Richard Gottheil, a fact which, taken by itself, gives it a standing in the world of letters. But even without such a background it would attract the attention of the learned, for its merits are quite apparent in many ways. The study of Jewish philosophy has in recent years received more attention on the part of English-speaking Jewish scholars than ever before. But most of them, following the pathway of German Jewish scholars, regard Jewish philosophy as a mere effort from a philosophical point of view to defend Judaism or at best as efforts to adjust it to conditions of the world. Dr. Efros finds Jewish mediæval philosophy rich in original thought on problems that have no direct bearing on the Jewish religion, and endeavors to derive from it a possible solution of "a problem that has baffled human thought ever since the days of Zeno of Elea" — that of space. He shows that the Jewish mediæval philosophers not only affirmed the independent existence of space, but some even took a geometric view of things and conceived the corporeal essence in terms of space. To them space and matter were often synonymous terms. Because Jewish philosophy is so much influenced by the theories of Plato and Aristotle, Dr. Efros gives by way of introduction an excellent though brief discussion of both the Platonic and Aristotelian conceptions of space. The views of the Jewish philosophers of the Middle Ages on Empirical, Absolute, and Infinite space are then carefully presented. Dr. Efros brings